

Methodical Interpretation of the

## Noble Qur'an

Part 30



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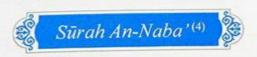
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### Contents

ublisher's Note	3
esson One	
ection One: Sūrah An-Naba'	7
esson Two	
ection Two: Sūrah An-Nāba'	16
esson Three	
ection One: Sūrah An-Nāzi 'āt	25
esson Four	
Section Two: Sūrah An-Nāzi 'āt	35
esson Five	
Section One: Sūrah 'Abasa	44
Lesson Six	
Section Two: Sūrah 'Abasa	53
Lesson Seven	
Sūrah At-Takwīr	59
Lesson Eight	
Sürah Al-Infitär	69
Lesson Nine	
Section One: Sūrah Al-Mutaffifin	77
Lesson Ten	
Section Two: Sūrah Al-Mutaffifin	85
Lesson Eleven	
Sürah Al-Inshigāq	93
Lesson Twelve	
Sūrah Al-Burūj	102
Lesson Thirteen	
Sūrah At-Tāriq	113
Lesson Fourteen	
Sūrah Al A'la	120
Lesson Fifteen	
Sûrah Al-Ghāshiyah	128
Lesson Sixteen	
Section One: Sūrah Al-Fajr	138
Lesson Seventeen	
Section Two: Sūrah Al-Fajr	140
Lesson Eighteen	160
Sûrah Al-Balad	152
Lesson Nineteen	160
Sürah Ash-Shams	160
Lesson Twenty	168
Sürah Al-Lavl	108

#### Lesson One



#### Section One

عَمَّ يَشَاءَ لُونَ أَنْ عَنِ النَّبَإِ الْعَظِيمِ أَنْ اللَّذِي هُرَ فِيهِ مُعَنَلِفُونَ أَنَّ كُلَّ سَيَعَلَمُونَ أَنَّ كُورًا اللَّهِ عَمَّ يَشَاءَ لُونَ أَنَ كُورًا اللَّهُ اللَّهُ عَلَمُ اللَّهُ عَمَّا اللَّهُ اللَّهُ عَمَّا اللَّهُ اللَّهُ عَمَّا اللَّهُ اللللِّهُ اللَّهُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ اللللْمُ اللَّهُ اللَ

(1) What are they asking (one another) about? (2) About the great news, (3) About which they are in disagreement. (4) Nay, they will come to know! (5) Nay, again, they will come to know! (6) Have We not made the earth as a bed, (7) And the mountains as pegs? (8) And We have created you in pairs (male and female) (9) And have made your sleep a thing for rest. (10) And have made the night as a covering (through its darkness), (11) And have made the day for livelihood. (12) And We have built above you seven strong (heavens), (13) And have made (therein) a shining lamp (sun). (14) And have sent down from the rainy clouds abundant water. (15) That We may produce therewith corn and vegetations, (16) And gardens of thick growth. (17) Verily, the Day of Decision is a fixed time, (18) The Day when the Trumpet will be blown, and you shall come forth in crowds (groups). (19) And the heaven shall be opened, and it will become as gates, (20) And the mountains shall be moved away from their places and they will be as if they were a mirage.

<sup>(4) &</sup>quot;The Great News"

## Translation Word-for-Word

about what	عُمْ
they are asking one an- other	يَنَّسَآءَ لُونَ
about	عَنِ
the news	النَّبَإِ
great	آلعظيم
which	ٱلَّذِي
they	3
in it (about)	فِيهِ
disagree	مُغْلِفُونَ
nay	كَلَّا
they will (come to) know	سَيَعْلَمُونَ
again	15
nay	Á
they will (come to) know	سَيَعْلَمُونَ
have not	ألز
We made	نَجْعَلِ
(the) earth	ٱلأرضَ
as a bed (vast expanse)	مِهَندُا

	1111
and the mountains	وَٱلْجِبَالُ
(as) peg	أوتادا
created you and We have	وَخَلَقْنَكُمْز
in pairs	أزوكها
and We have made	وَجَعَلْنَا
your sleep	نَوْمَكُو
for rest	شبكافك
and We have made	وَجَعَلْنَا
the night	ٱلَّيْلَ
as a covering	لِاسًا
and We have made	وجعلنا
the day	ٱلنَّهَارَ
livelihood for	مَعَاشًا
and We have built	وبنيشنا
above you	فَوْقَكُمْ
seven (heavens)	لغب
strong	شِدَادَا
and We have made	وَجَعَلْنَا

يسرائجا
وَهَاجًا
وَأَنزَلْنَا
ونَ
المعصرت
مآة
جُاجًا
لِنُخْرِجَ
دها
خبًا
وَنَيَاتًا
وَجُنَّاتٍ
أَلْفَافًا
إِنَّ
يَومَ
ألفضل

is	58
a fixed time	مِيقَنتَا
the Day when	يوم
will be blown	يُفَخُ
(in)	نِ
the Trumpet	ٱلصُّودِ
you shall come forth	فَنَأْتُونَ فَنَأْتُونَ
in crowds, groups	أفواجا
and shall be opened	وَفُيْحَتِ
the sky, heaven	التمآه
it will become	ئگائ <i>ت</i>
(as) doors, gates	أَبُوابًا
and shall be moved away	وَسُيْرِتِ
the mountains	ٱلْجِبَالُ
they will become	فْكَانَتْ
as a mirage	سَرَابًا



### Selected Vocabulary



"about what are they asking one another"	عَمَّ يَنْسَاءَ لُونَ
"the great news" - this refers to the Resurrection (Al-Qiyāmah); the word naba' means an important news	النَّبَإِ الْعَظِيمِ
"those who differ" meaning: some of them are believers and some are disbelievers	مُغْلِلْفُونَ
mihād: a leveled or flattened bed	المكنوا
"pegs", pl. of watd (25) they are the pegs used to tie the ropes of a tent; here, it is being used in reference to the mountains which keep the earth stable	أؤتادا
time of inactivity or rest for the bodies	سُبَانًا
covering or a garment	باكا
"shining lamp" or "burning lamp"; this is the sun which gives both light and heat	سِرَاجًا وَهَـَاجًا
"rainy clouds"	المعصرات
gushing out, abundant	فِعَاجًا
dense, thick	أَلْفَاقًا
Al-Fasl, the Judgment between all mankind and all creation	ألفصل
fixed time, appointed time	مِعْنتًا
"the heaven shall be opened," meaning: it shall split open	وَفُيْحَتِ ٱلسَّمَآةُ
"And the mountains shall be moved away from their places and they will be as if they were a mirage," meaning: the mountains shall be blown up and go away until there is no trace left of them	وَشُيِّرَتِ ٱلْجِيَالُ فَكَانَتْ سَرَّابًا

Sūrah An-Naba' is a Makkī Sūrah. (5) It is composed of 40 Verses, and it is the 78th Sūrah according to the order of the Mushaf. The 30th Juz' of the Qur'an begins with this Sūrah. and for that reason, it has been called Juz' 'Amma or Juz' An-Naba'. The most common theme in the Sūrahs of this Juz' is the Resurrection (Al-Qiyāmah); that is also the theme of this Sūrah



The previous Sūrah, Sūrah Al-Mursalāt, came to a close with a discussion of those who reject The Day of Judgement. It ended with a question: "Then in what statement after this will they believe?" This Sūrah opens with the very same subject that Sūrah Al-Mursalāt closed with: "What are they asking (one another) about? About the great news." The disbelievers had begun to question one another about it. The purpose of their asking was only to make fun and to show their rejection of the teaching brought by Allāh's Messenger 3.





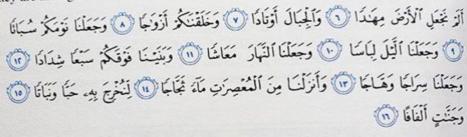
(1) What are they asking (one another) about? (2) About the great news, (3) About which they are in disagreement. (4) Nay, they will come to know! (5) Nay, again, they will come to know!

<sup>(5)</sup> All Surahs that were revealed to Prophet Muhammad & before the migration to Al-Madinah are called Makki, while att scart, and the surahs that were revealed to Prophet Muhammad & before the migration to Al-Madinah are called Makki, while all Surahs revealed after the migration to Al-Madinah, are called Madani. This is true even if the Surahs were revealed outside of Makkah or Al-Madinah.

<sup>(6)</sup> Sahab An-Nuzül

<sup>(7)</sup> Tofter means "commentary or explanation."

The Sūrah begins by mentioning the affair about which the disbelievers are asking one another and about which they are asking the believers as well. The Qur'an explains that they are differing about the Day of Resurrection (Yawm Al-Qiyamah), and so that is why they are asking about it: because they have doubt about it.



(6) Have We not made the earth as a bed, (7) And the mountains as pegs? (8) And We have created you in pairs (male and female) (9) And have made your sleep as a thing for rest. (10) And have made the night as a covering (through its darkness), (11) And have made the day for livelihood. (12) And We have built above you seven strong (heavens), (13) And have made (therein) a shining lamp (sun). (14) And have sent down from the rainy clouds abundant water. (15) That We may produce therewith corn and vegetations, (16) And gardens of thick growth.

Then, the Qur'an warns them that they shall see the Resurrection with their own eyes, even though they are rejecting it right now. Then, it repeats the warning: "Nay, again, they will come to know!"

At this point, the Qur'ān leaves the discussion about them and begins a journey through the natural world. It shows them Allāh's great bounty upon them in this life, and it proves that Allāh \* has the Power to create them and to resurrect them on the Day of Resurrection. For this purpose, it lists nine blessings they have been given:

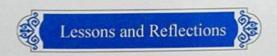
- The Earth has been prepared and flattened for them, just like the bed which is prepared for sleeping.
- (2) The mountains have been set in the Earth to keep it stable, just as a tent is kept stable by tying its ropes to its pegs (awtād).
- (3) Allāh \* has created them in pairs, male and female, so that they may multiply, and the human race may carry on.
- (4) Allāh % has made their sleep a time for rest and cessation of activity, so that they may renew their energy.
- (5) Allāh % has made the night a covering and a screen that covers them with its darkness just as a garment (libās) covers the person who wears it.

- (6) He has made the daytime bright and luminous, so that they can seek their livelihood and do work in it.
- (7) He has raised seven strong heavens above them.
- (8) He has placed the sun in the heavens to illuminate the Earth.
- (9) He sends down abundant, pouring rain from the rain clouds, which are full of water, in order to give life to the Earth and all those upon it. With this rain, Allāh is produces all manner of grains, plants, and lush gardens.



(17) Verily, the Day of Decision is a fixed time, (18) The Day when the Trumpet will be blown, and you shall come forth in crowds (groups). (19) And the heaven shall be opened, and it will become as gates, (20) And the mountains shall be moved away from their places and they will be as if they were a mirage.

Allāh immentioned nine evidences that prove His Perfect Ability to resurrect the dead for judgment. In these Verses, He immow goes on to say: this Day, is the Day of Decision for all created beings. It is called the Day of Decision (Yawm Al-Fasl) because on this Day, Allāh imjudges amongst His Creation with justice. Allāh (imjudges) has given this Day a fixed and appointed time which is known to Him alone; it cannot be hurried or delayed. That day shall come to pass on the Day when the Trumpet (As-Sūr) is blown, causing everyone to rise from their graves. They will then come in groups and be gathered, so that they can be accounted for regarding their deeds, and then, either rewarded or punished. On that Day, the heaven shall split open and it will be as if there are doorways in it, and the mountains shall be blown up and uprooted from their places, until it will be as if they never existed.



These Verses teach us many lessons, some of which are as follow:

- (1) The disbelievers disagree about the subjection of Resurrection: some reject it outright while others are doubtful about it.
- (2) Everything in existence is a proof of Allāh's Ability to resurrect mankind and all other creatures.

# التفسير المنهجي (جزء عم) (باللغة الإنجليزية)

The Prophet  $\lesssim$  tells us, "The best of you is the one who learns the Qur'an and teaches it." [Al-Bukhari] In your hands, you now have an excellent tool for anyone who would love to just that. The structure and simplicity of al-Tafsir al-Manhaji make it suitable for students of all ages.

It has been authored by a team of scholars, all of them experts with Ph.D's in *Tafsir*, and reviewed by the famous scholar and da'iyah, Dr. Umar al-Ashqar.

The goal of this textbook is to provide full-time and weekend Islamic schools a complete curriculum for teaching *Tafsir* of the Noble Qur'an to their students. It is suitable for students who have no background in studying the Qur'an or Arabic but will also be beneficial for those students seeking a basic tool to improve their understanding.

This Tafsir provides a brief overview of the subject(s) and background of every Surah. It is broken up into lessons, and every lesson provides a list of important vocabulary, commentary, a list of important reflections that can be derived from the verses, and questions to test the students' reading and comprehension. Many lessons also incorporate special exercises such as essay questions or small research assignments to help build the students' knowledge and understanding of the Our'an.



